

make the cross of Christ of none effect and that dead works, the law, ordinances, etc., are spoken against in the New testament? Let us see. Christ was the mediator of the new covenant (or testament) Heb. ix, 15. and where dead works etc., were spoken against, it was to keep Christ's believers from returning to the old Jewish law or covenant. How could Christ's living words bring forth dead works? unless they were observed without understanding them—not in Christ's name, and not giving God the glory. It is plain enough that the old covenant teachings would be dead after the new and living way had taken effect. (The part of the old differing from the new, is for us to believe as history, but not to obey.) We believe the part of the old testament that was incorporated into the new became truths through Christ, and was dedicated for us, by his blood or flesh. Heb. x, 19, 20. Besides all this we are advised by Christ to drink the blood of the covenant. We can read of it in the first three Gospels where we read of the last supper. See Matt. xxvi, 28. Mark xiv, 14. Luke xx, 20. Does not the speaking of the blood of the covenant (or testament) assert very strongly that Christ and his covenant are one? And is there not a reason for the life we receive through obeying the same? Dear sinner if you doubt there being life in Christ's truths, (God's will to us) just grasp them through faith in their testator, even Christ, Heb. ix, 16. and see if there is not more life in them than words can express. Then when you see God is so good as to give you life by taking the first step toward him. Just continue your march heavenward in the way marked out by Christ and become fully blest. Never be persuaded to separate yourself from the precious truths, the life giving forces and hope of the Christian. The divine attributes for promoting a purely righteous life which Christ brought to us. Let us hold them ever dear through him, giving God all the praise and all the glory.

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Somehow the people who would have done so and so if they had been there, never get there.

### THE VOICE OF DUTY.

BY L. A. HAZLETT.

"O Duty! Daughter of the voice of God. Thou art a light to guide, a rod To check the erring, and reprove; Thou art also victory and law, When empty terrors overawe."

Duty is made up of dues; that which we owe, and are under solemn obligations to perform. The idea of duty within us comes from the idea of right. We have some noble examples of duty in our own country. Washington felt it a deep sense of his every duty to lead the cold, ragged, sorrow stricken patriots through their struggle for independence. What caused him to do this? Was it honor, money or praise? Nay, none of these. We believe he did it from a sense of duty. Did he not feel it his duty to become the new nation's chief executive? Was it for laurels or pleasure? No, for Washington sought neither. So it was with our honored martyred President—Abraham Lincoln, who has been likened the second Christ. He through a sense of duty led this glorious nation of ours through that bitter struggle of four year's war. The generals and soldiers who so patriotically stood by their chief, certainly must have listened to that sweet voice of duty.

The grandest example and type of them all was. Christ himself dying for the redemption of the whole world. The voice of duty, yea the voice of God, the Father commanding him that it was his will.

Duty divides itself, though closely associated, into three heads:—

First, duty to ourselves, to others and to our God. By us performing our own duty, it will lead us in the right, because duty itself is right. Hence, then conscience urges it and reason approves of it. 'Tis true sometimes that pleasures and duty conflict. That man stands back and fears what this or that one will say should he do that. Public eyes are gazing at him and so it comes to the same issue after all. We have the voice of God on one side and the voice of man on the other, and are called upon to decide which we will heed and obey. The contest is here between duty and inclination, between what we ought to do and what we would like to do.

There is the love of pleasure, of ease, the desire for personal advancement, the craving of ambition, of office, all pulling one way, and on the other side, there is this all-powerful sentiment of duty; there is the feeling of the "ought" and the "ought not"; there is the voice of conscience, and of right, and of God; and what a battle there is in the breast over these great moral issues and questions relating to personal choice and conduct. Sometimes indeed, it seems as if the heart would be rent asunder by the fierceness of the shock, but in every christian soul, ought the sentiment of duty, finally conquers.

No person is a christian or can be one, until selfishness in all forms gives way before the voice of duty, whenever the two come in'o conflict or collision. Present enjoyment must always be sacrificed when it stands in the way of higher and more lasting good. Duty to others is a binding duty upon every one. That is right which is in accordance with the truest and best interests of the world as a whole. Every one owes an obligation to his country. If he is a patriot, a true citizen, he is interested in good government, and all that tends to good government. He is interested in every organization that tends toward good, for it is there he can feel a neighbor's woe, 't is there he can share in his joys, his sorrows and and relieve his pains. The voice of duty here speaks out in a clear voice and shrill accents known of all men.

Duty prompts men to stand shoulder to shoulder on the battle-field in the cause of right wherever right is tested. Not for glory or praise should a person risk his own life to save a friend, not because he is compelled by some higher authority to do an act of kindness, but duty with its pleasure which should prompt every one to assist mankind. The full performance of duty to ourselves, implies the duty we owe to God.

There are times in every man's life when he is compelled to choose between two courses of conduct. Beckoning to him from one path he sees selfish inclination and a prudent regard for worldly good, and from the other he hears the words, "Ye ought to obey God". Every thing that God says is right, hence men are under obligation to heed and carry out what ever he en-